THE PACIFIC

VOL. LXVI. SAN FRANCISCO AND BERKELEY, DECEMBER 21, 1916 No. 51

Pac Theo Sem
Reading Room
2223 Atherton st.

GRATITUDE.

Whatever gifts and mercies to my lot may fall,
I would not measure
As worth a certain price in praise, or great or small;
But take and use them all with simple pleasure.

For when we gladly eat our daily bread we bless
The hand that feeds us;
And when we tread the road of life in cheerfulness
Our very heart-beats praise the Love
that leads us.

— Henry Van Dyke.

Pacific School of Religion
Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

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MORE OF THE SUPERNORMAL.

Many persons in England have been deeply interested in a new book by Sir Oilver Lodge, the eminent scientist, entitled, "Raymond, or Life and Death."

Raymond was the son of Sir Oliver Lodge who was killed in the European war in September 1915, and what is called the "Supernormal Portion" of the book consists of what this eminent scientist believes to be messages from that son "on the other side."

A reviewer in The Spectator writes that he has "studied the publications of the Psychical Society for the last twenty years and is prepared to affirm that the identification evidence given here is among the clearest and best he has read."

The book is characterized also by the Spectator writer as a very courageous one, inasmuch as Sir Oliver Lodge is certain to be accused of allowing his emotions to deceive him and cause him to adopt a non-scientific attitude of mind. Gratification is expressed, however, that he has not been influenced by these considerations, but has given quite simply and honestly what he believes to be the truth. "What can be claimed for the book is that it is a perfectly honest effort to further the attempt to produce evidential proof of the continued existence of personality after death."

In the introduction to his book Sir Oliver Lodge states that he has made no secret of his conviction not merely that personality persists beyond death, but that its continued existence is more entwined with our every-day life than people generally think it to be, and that across what seems to be a great gulf there are currents of communication that can be set going.

A representative of the Christian Commonwealth, a London religious journal, writes concerning the book: "I confess to reading it with initial skepticism, not about the reality of the phenomena, but of the theory underlying them. But the evidence of the messages recorded in this section is extraordinarily convincing. Their effect is cumulative. They build up a singularly credible picture of an active and intelligent personality deliberately engaged in supplying his family with evidence of his survival. They reveal Raymond Lodge's character and type of mind exactly as one came to think of him after reading the normal portion of the narrative; just so, one feels, would such a youth think and feel and speak and work who survived the physical disintegration we call death. * * *One can think of him, on the evidence of these messages, as standing there on the other side, surrounded by some of his father's friends who worked while on earth upon this problem of communication across the gulf, eager to co-operate with his father in providing evidence, devising tests, trying to improve the rather clumsy and unsatisfactory machinery of communication, and seeking to rationalize the whole conception of the hither and the yonder and the interpenetration and interlocking of both."

More than a month before the son was killed Sir Oliver Lodge received from this country through Mrs. Piper, the well-known medium, a message purporting to come from F. W. H. Myers, famous while living on earth as a Psychical Research student, which Sir Oliver understood to indicate that Myers would in some manner protect him from a blow which was about to fall on him—would lighten the blow. Now, it is said, the blow has been lightened in the assurance that has come of the son's survival.

Eight days after hearing of the death of the son Mrs. Lodge received through a London medium the words, "Tell father I have met a friend of his." When asked if he could give any name the reply was "Yes; Myers." That was all at that time. Two days later word came to Mr. Lodge that Raymond had friends and instructors helping him, that he felt that he now had two fathers, Myers being one—that he was happy and had work to do. Later the information was that the greater part of his work related to the war, "helping on poor chaps literally shot into the spiritual world."

One of the most convincing evidences relates to a photograph of the young man of which the family was unaware.

It is worthy of note that up to the time of these experiences the members of Sir Oliver Lodge's family had not shared his interest in psychic phenomena. Heretofore skeptical, a brother of the departed, Mr. Alec Lodge, has been brought to an acceptance of these phenomena as communications from "the other side." He says concerning one of the sittings that he felt as if his hand was held by his brother's hand and as if his brother was speaking in his own voice.

There is a third part to the book, in which Sir Oliver deals in an argumentative manner with his beliefs about life and death—beliefs to which he has been led, he says, by "the stringent coercion of definite experience."

The time has passed for people to look lightly on such phenomena. Aptly does the Christian Commonwealth remark: "A book so tremendously important as this, so fundamentally revolutionary, calls for serious study."

There are among those who have made a study of such phenomena not a few persons who are quite unable to conclude that the messages come from the spirit world. But all admit that they indicate that we face toward marvels yet to be revealed such as men aforetime never even dreamed of.

We shall have more to say concerning this book when we see it. What we have given here concerning it is from what we have read about it in British journals.

Several years ago Sir Oliver Lodge committed himself to the belief that there had been communications from the other side. In 1909 he wrote: "The boundary between the two states—the known and the unknown—is still substantial, but it is wearing thin in places; and like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises, we are beginning to hear now and again the strokes of the pickaxes of our comrades on the other side."

It was after the son of William T. Stead, the noted British journalist, had passed from the earthly life that he had the remarkable personal experiences which dispelled all doubt in his mind as to the reality of a future life—experiences set forth in that little book of his, "How I Know That the Dead Return."

And now a great scientist follows the great journalist and declares that recent remakable personal experiences have dispelled all doubt in his mind.

SCARED! AND REASONABLY SO!

No one would have ventured a half dozen years ago to predict that all of the San Francisco daily papers would at the close of the year 1916 be printing editorial and other articles against the saloons and urging their reformation. However, that is what they are now doing. And along with this change on the part of the papers goes a changed attitude of many business men toward the saloon. They see the trend and are falling in line. Doubtless there is an understanding between the liquor forces and some of the daily papers in the movement to create a sentiment that will bring about a cleaning up of the saloons—making the business what they term "respectable."

It is a remarkable admission—that the saloon in San Francisco has not been respectable. We have heard it for years from these same advocates, down to the time the results in the last dry campaign were published, that the saloon business in San Francisco was quite as respectable as other business.

In a recent editorial calling for the immediate reform of the saloon the San Francisco Examiner mentioned the fact that a county-wide option bill would be pressed on the legislature of 1917 by the anti-saloon forces and that if such a bill became a law all the counties in the state except San Francisco would probably be voted dry. It was shown that the vote in November indicated that under county local option all the counties in California with this one excepton would vote out the saloon. And the question The Examiner asked was: "If they do, how will San Francisco look in the eyes of her sister counties, with at least five saloons where one should be tolerated, and with a lax regulation of those saloons that would disgrace a frontier mining camp?"

Well, in that event San Francisco would find that she was losing business. There is a large class of people who would pass such a city by just as St. Louis sees now that she is in danger of being passed by because of outrageous conduct on the part of business men in that city in the late dry campaign in Missouri. One of the papers of that city says: "Never again will the business interests be subservient to a brewer as were the bankers, the Business Men's League, and the Million Population Club this year. * * * It is easy to predict that with practically all of her trade territory dry and her leading competitors dry St. Louis will never again defend the liquor traffic. A large number of prominent business and professional men are now outspoken in favor of prohibition and it will soon be possible for us to organize a large and influential committee among them."

St. Louis defeated prohibition in Missouri, and as a consequence has lost enough business to greatly startle men who have been upholding the saloon.

THE CURE THAT KILLS.

It is amazing that the San Francisco Examiner should declare in all seriousness, seemingly: "We believe that the better way to stop the drink evil is to stop it through that temperance which comes from the use of light wines and beers—the use of mild liquor instead of the use of strong liquor."

Evidently The Examiner is a back number on the drink evil.

Professor Gustav von Bunge, a distinguished German, declared not long ago as to beer: "No other drink is so seductive. It has been in Germany worse than the whisky pest, because beer is more apt to lead to immoderate drinking." Dr. Hugo Hoppe, a great German nerve specialist, says: "The dangers of beer-alcoholism are much greater than from wine or whisky."

One of Germany's scientific experts, Professor Adolf von Struempell of Leipzig, has declared: "Nothing is more erroneous from the physician's standpoint than to think of diminishing the destructive effects of alcoholsm by substituting beer for other alcoholic drink."

Dr. Dukes, physician at Rugby School, England, gave this testimony a few years ago: "Beer is a drug which deadens the will power and excites the animal instincts of the young. Its relation therefore to immorality is most momentous."

In 1911 a French journal stated that never had the evils of drink been so serious in France as they were at that time; that along with an increase in the use of light drinks there had been also an increase in the use of the heavier liquors, and that there had been an alarming increase of deaths from alcoholism.

A few years ago Hon. Luigi Luzzatte, the Italian Premier, in an effort to secure the enactment of a bill for the reduction of intemperance, presented evidence showing conclusively that the drinking of lighter liquors in Italy had not decreased drunkenness, nor lessened the poverty and crime and insanity due to the drink habit.

The Literary Digest for December 16 has excerpts from an article on "Italian Ebriety," in an Italian journal by Dr. Bianchi, whom this New York publication calls one of the greatest authorities on the subject, in which this eminent man urges his countrymen to give up what he terms "the convenient but insidious delusion that alcoholism in Italy is a negligible problem." Dr. Bianchi is quoted as follows: "Those who are interested in the purity and efficacy of our race physically and mentally would be well advised in hanging out the danger signal, for else delinquency, idiotism, gout, indolence will soon have shaken to its very foundation our national existence. * * * The greater part of my clients affected with epilepsy and the various symptoms of degeneracy hail from provinces where the people are known for their all too great love for the grape."

Dr. Bianchi says further concerning the use of wine in Italy: "Our people will have to submit to the warning of science, and do away with a rule of conduct, albeit it is hallowed by an age-long tradition. Our wines taken moderately are nutritious. Beyond a certain limit, however, they poison body and mind."

We have it on good authority—that of Bonfort's Wine and Spirit Circular, and the National Daily, published by the Anti-Saloon League—that the amount of alcohol in the ordinary one-ounce glass of whisky, the customary twelve-ounce glass of beer, and the glass of wine is very nearly the same.

If The Examiner had informed itself before making its recommendations it would have found that the cure it suggests is one that kills.

"Holly and cedar and mistletoe,
And music in the air,
Fires blinking, candles winking,
Good cheer everywhere."

RELIGIOUS CONDITIONS IN TULARE COUNTY.

In the years 1914 and 1915 the Country Church Work department of the Board of Home Missions of the Presbyterian Church made a Rural Survey of Tulare County California. The results were set forth in a pamphlet of one hundred and fifteen pages which is a valuable contribution to the study of one of the great present-day problems—how to make the Church a community-serving organization, and so fulfill its mission on the earth.

The survey related to the farming interests, the population and social life, education, and the religious conditions.

The population was found to be to a greater extent American than in most counties in California; the native whites of native parentage numbering about seventy per cent, and of foreign or mixed parentage about sixteen per cent. The foreign born whites were found to be eleven per cent, and the remainder were Japanese, Chinese, Negroes, Indians, etc. Of the foreign whites the largest single group is of German birth or parentage.

"Native sons" are in the minority; and the largest contingents of the American population came from Ohio, Illinois, Iowa, and Missouri.

It was ascertained in this survey that most of the substantial progress is of recent occurrence and that what remains of the pioneer spirit is reactionary in tendency; that the various communities have had to be recreated, their earlier days having made practically no permanent contributions either in temper or policy. The persons who have a considerable degree of influence owe their leadership usually to their business connections. "Ministers and teachers, with a few exceptions, exercise little direct control over men's opinions and actions—partly at least because their tenure of position is usually so brief."

It was ascertained that the changes on the part of ministers had been so frequent in most sections as to seem almost like a procession. This was the record early in 1915: "Eliminating the unsalaried men who are property owners and permanent residents, 41 of the remaining 67 have been in the county for less than one year; 11 others for less than two years, and 5 for less than three years. Six men are serving their fourth year, two their fifth, one his sixth, and one his eighth year."

The comment is: This whole record is about as bad as it could be, and explains a good deal that is unsatisfactory about the churches. It is no wonder that a sermon and a revival are all that many ministers have had to offer for the advancement of the work. The one-year man is neither organizer nor community builder. If he succeeds in gaining the confidence of the community before he leaves, it is as much as he can do."

Only sixteen per cent of the non-Catholic population is in the churches; and in the villages alone the percentage is less than seven. These villages are over-churched, and the remark is: "The situation is deplorable. It is vain to urge evangelistic effort, **for there is something wrong with the membership of a church when at a point where her divisions are greatest her membership is the smallest."**

While it is found that in Tulare County from 35 to 40 per cent of the family groups are connected with the churches, there is a lamentable absence of men. The comment is: "To win them to the church is the task to be accomplished by diligent personal appeal, by patient and persistent community service lasting beyond three years at the least; and by an attitude of the church toward the community and its affairs which will command the respect of the male members of the population.

"It would not misstate the case to say that the evangelism needed in Tulare County is a business man's and bread-winner's evangelism. The gospel must be presented in a way to win men who have to get a living, and to provide, as God provides, for a family."

It is estimated that about one-sixth of the population is in attendance at Protestant church services on Sunday.

The Survey Commission declares that it is plain that public sentiment in Tulare County "needs a new teaching about the church, and that **the doctrine of comity and co-operation should be preached with force."** And it is remarked that the best way to teach comity and co-operation is to present the church as a community-serving organization. **"This means that the church is the soul of the community.** God's spirit is teaching this to men everywhere. It is the spiritual message of the quarter-century. Since the days of Charles H. Parkhurst, the Puritan who cleaned New York, all ministers have dreamed of a church that shall be civic—the heart of a society.

"If this is done, and if people are convinced that the church should serve all the community, not belong to a denominational few alone, then it will follow in the minds of all hearers that the people owe the church a duty."

And then follow a few words which we wish could be so impressed on the minds and hearts of all church people that they would move irresistibly to their realization in practice: "The time will never come when men will believe alike. A church of doctrine is a church of dissent and of competition; but a church of service is a church of unity and co-operation."

On one of the pages of this report we find this statement: "Co-operation is of the very genius of these communities. Progress and development are in the air. But this spirit has not been seized upon by the church for religious ends. With the exception of a very few churches the efforts in this direction have been rather puny—two or three parish houses, a rest room or two, an occasional club, a few street meetings. The County Y. M. C. A. is doing a great deal, but it is young, its field is immense and its effective helpers are relatively few. And the truth is that such an organization lives on the failure of the churches to encompass their task. If they succeeded it would be unnecessary. And just the type of thing the Y. M. C. A. is doing the churches should have been doing for years past; and should be doing now."

"Among other noteworthy statements is this: "The country sections are in a rapid state of change. For a long time there will be much moving in and out of each rural community. This means that many churches will suffer losses; members who are now relied on will move away, new persons will be taking their places, and a continued period of change will go on until a permanent rural population comes to dwell in the towns, villages and open country."

We confess to a feeling of disappointment when we come to the "Recommendations" in this report and find this to be the first one: "The first conclusion which we draw from this survey is that the work in California needs larger funds and more generous support from the church. The Board of Home Missions should be asked for ampler funds, and should grant more for the work of the Presbytery of San Joaquin."

The survey shows the extent of the school development, the great scale on which the school work is done in California, the foresight and generosity with which the state is laying educational foundations, and the remark is, "We present this study of the schools as a measure of the foundations which the churches must provide for the population in California."

The one important thing on which emphasis should

have been laid was omitted. The Commission should have gone on and stated that the great need is for the churches to get together in some way and plant churches as school houses are planted. Every finding and every conclusion and every admission up to the point of recommendation made evident the need for some such recommendation as this.

We agree with the Commission that "the time has come now in leading towns when the Protestant Church must have a large and ample equipment in order to serve the whole community." But we go further and declare that the time has come for this equipment to be put in in such a manner that it will serve to that end and not be lost in a short time or even after a few decades because of the changes in population. There are always people in every community to need and make use of a school house. There are not always persons there to make any adequate use of the denominational church buildings and equipments. There are always in every community persons enough to need and use a church building and all its accessories—all the on-goings and the outgoings thereof.

The Commission making this Tulare County Survey says: "The bare unrelieved facts regarding the religious situation in Tulare County would be disheartening enough were it not that we are here dealing with a new and somewhat complex situation. The original settlers were not in the main religious people, and pioneer soil is proverbially difficult for religious organizations to take root in. To a certain extent pioneer conditions still prevail. There are large tracts still very sparsely settled; there are many communities new within a few years, and others just born. The whole county is still in the throes of its growing pains. Population is rapidly increasing, and is composite of many strains. There is much coming and going of settlers and might-be settlers. The great economic development of the last fifteen years is still in process. The life of the average community has not yet had time to crystallize in institutions. These and other similar condtions, whose effects are clearly seen in the general social and cultural life, and would doubtless be seen in the schools were it not for the highly efficient state system, are unmistakably reflected in the status of the religious institutions, the most voluntary and sensitive of all social institutons."

There we have it! The schools escape the evils of the inchoate period, for they are systematically founded and conducted. But the work of that institution which is the most vital for the upbuilding of an enduring civilization, the teachings of which are indeed the very foundation stone on which it must rest if it is to endure—the work of this institution, the Church, is carried on in the most haphazard and unsystematic manner because people are not ready to pick out the fundamental things and come together for co-operation thereon.

We are told that "at least a third and possibly more of the existing organizations are not needed and have at best a very restricted field;" and that "unnecessary duplication of organization means impaired efficiency at a higher cost both for equipment and maintenance."

We are told also that during the five years previous to 1914 the number of organizations and preaching points established was 47 and that 32 of these "were in localities where Protestant work was already carried on, and the new organizations were without exception unnecessary."

Seventy-one per cent of all the churches in Tulare County, and all but one of the village and country churches, have less than a hundred members each. One-half of the churches have less than fifty members each.

Very few of the church buildings used for Sunday-school purposes are adapted to that use. Nevertheless nearly one-half of the church buildings, thirty-three in number, have been erected since 1909, representing an investment of about two hundred thousand dollars. The two best buildings in the county are the Methodist Episcopal at Tulare and the Congregational at Porterville. The remark here is: "For strictly religious activities the former is the better; for general social activities, the latter. This latter building however has been somewhat a white elephant. * * * Its maintenance has been a great financial drain, and the congregation has never been able to realize its ambitions for an institutional church."

Here is a statement to be pondered: "The greatest lack in the churches surveyed is an interest in the community." And then in that connection: "The church which has community interest, which demonstrates its love of life and its belief that God lives among the people of California will be the only church permitted to rebuke the sins, and the only one expected to teach the virtues of life in California." And then further: "The critical problem in Rural California is the training of the converted men and women for citizenship in the Kingdom and in the Commonwealth."

It was ascertaned that the year previous to this survey more than one-third of the churches lost ground or merely marked time.

Only one-half of the ministers received at least $1,000 in cash and house rent. Two out of five had had both a college and theological seminary course. Eighteen of the others, 77 in all, had college training.

We have expressed disappointment in that the "recommendations" in this report did not have incorporated therein some definite suggestions as to method of procedure to eliminate the evils of denominational competition. It must not be thought, however, that these evils were not set forth in the report to considerable extent, plainly as well as by implication. Perhaps this lack was for the reason that no way was to be discerned. But it is incumbent on church workers and leaders who discern these evils to strive to open up a way to cure them. Unless some move is made it means in Tulare County and everywhere else the expenditure of considerable money without any adequate returns—work poorly done that ought to be well done, a waning influence of the churches; and finally thousands and thousands of dollars piled up in worthless properties—money that should have been used in such a manner as to count for the strengthening of the Church Kingdom.

OLD CHRISTMAS COMES!

His round old face
Has a ruddy grace.
And he wears a cheerful grin;
And a merry snatch
He trolls at the latch,
For he knows we'll let him in.

Old hearts grow young
With his merry tongue. .....
Both heart and purse are wide
At the happy Christmas-tide.

The children 'dance,
And the babies prance;
For the tinniest toddler knows
'Tis a world of drums
And dolls and plums,
Where the jolly old pilgrim goes.

—From "A Jolly Jingle Book," Published by Pilgrim Press, Boston.

THE REV. ALBERT W. PALMER ANALYZES THE GREAT FILM DRAMA, "INTOLERANCE."

Last Sunday evening in Plymouth Church Oakland, and again at the Monday meeting of the ministers in San Francisco, the Rev. A. W. Palmer gave a study and analysis of the great film play "Intolerance."

Every one who has seen "Intolerance" has a different story to tell. The film is so stupendous, there are so many episodes, so many points of interest that no two people seem to come away with the same impression.

To some it is primarily a great "stunt" in moving picture photography as every amateur or professional photographer recognizes at once.

To others it is primarily a great historical pageant, making the pages of history live before the eye. And this too is true. So far as I am able to judge unusual pains have been taken to make the historical scenes accurate, though there are slips even here. For example the best authorities indicate that Babylon fell without any previous attack by Cyrus. But then who would want to eliminate the spectacular scene of the siege of Babylon for the sake of a little antiquarian accuracy? Not I!

Many who see the film find in it a sermon. They come out of the theater sobered and thoughtful asking themselves: "Am I, too, intolerant?" "Have I been too swift to condemn, too slow to forgive?" The beautiful scene often repeated of the "cradle endlessly rocking" is an impressive bit of religious mysticism. All who know their Walt Whitman feel the poetry and mystic symbolism as the world-mother endlessly rocks her cradle while the three fates sit waiting in the dim and silent background. This religious quality is carried still further by the scenes from the life of Christ, especially the impressive picture of Jesus saying to the sinful woman "neither do I condemn thee" and the tragedy of the crucifixion against the darkened sky.

To yet others "Intolerance" is principally a great melodrama. If they are "common folks" and like melodrama they are thrilled by the murder, the race with the railroad train, and the interrupted execution. If they are "highbrows" all this crass and obvious emotionalism is intensely painful.

In addition to being a clever stunt, a pageant, a sermon and a melodrama, "Intolerance" is also, most unfortunately, a slander and a lie.

It is a slander against the noble army of women engaged in social work to whom it sarcastically refers as "the vestal virgins of uplift." It poisons the mind of the public by the contemptible suggestion: "When women cease to attract men, they often turn to reform as a second choice." I suppose that Jane Addams, and Julia Lathrop and Maude Ballington Booth, and Mrs. Raymond Robins, and Florence Kelley and Frances E. Willard and others nearer home whom I will not embarrass by mentioning their names (you can fill in the blanks) are "no longer attractive to men" and have therefore "turned to reform as a second choice."

To be sure the play says these "unattractive" women do not "always" turn to reform as second choice. It only says they "often" do. And it is also true that a slide is run which says: "Reference herein to uplift institutions is not directed at worthy institutions but only at self-styled reformers." But inasmuch as no "worthy" institutions are depicted and no "genuine" reformer is given a show, the inevitable impression given and, in my opinion, deliberately intended, is that all social workers in Juvenile Courts, organized charity and temperance reform are "vestal virgins of uplift" who "no longer attract men" and have "turned to reform as a second choice" or from sheer motives of mercenery gain.

This leads up to the last characterization which I wish to make of "Intolerance" that it is a lie. I call it a lie because it is a wolf in sheep clothing, pretending to be what it is not and seeking to deceive the public as to what its real purpose is.

"Intolerance" purports to teach "the tolerance of opinion and of speech." As a matter of fact it is a most poisoned and unfair piece of special pleading in behalf of the saloon and the red-light district.

The men who produced "Intolerance" also produced "The Clansman" that dastardly slander on the colored race—and one film is as fair and as tolerant as the other. Speaking of the spectacular, of what greater "stunt" can you conceive than the producer of the notoriously unfair "Clansman" with its vitriolic race-prejudice now coming before the public clothed in the white robes of a pleader for tolerance! The humor of the situation is delicious!

"Intolerance" deftly suggests that "the priestesses and nuns of Bayblonian temples correspond to our street outcasts of today" and that when dancing is prohibited in cafes where wine is served great "intolerance" is exercised.

Now just stop and look at this squarely between the eyes. What honest man who has cut his eye teeth is ignorant of what cafe life when wine and dancing mingle means to young girls? What authority on social conditions is there in America that commends the combination of drinking in a dance hall? Does this film mean to suggest as a way to meet prostitution that we exalt the prostitute, make her a priestess in a temple where red lights burn, and honor her as a "nun"? Before you answer go and see this system as it works with the nautch girls in the temples of India—not Babylon and not 2500 years ago either! Then let American fathers and mothers step forward and dedicate their daughters as "nuns"! And if it is "intolerance" to insist that public dancing shall not be combined with alcoholic drinks, go first and ask the psychologist what alcohol does to the nervous system, how it paralyzes the higher brain centers where moral judgment and self-control reside and stimulates the merely animal passions. Ask Judge Lindsey or Jane Addams or anyone else who knows and has no financial interest in the liquor business why they are so "intolerant" as to disapprove of wine in public dance halls.

"Perhaps, prohibition is one of the modern forms of intolerance" the film suggests, and the little booklet given out as an official handbook of the play goes on to say that "the drinking of wine is never condemned in the Bible," that "Americans are slaves to laws," that "when the saloon is gone, the smut hounds will bark just as vigorously at the soda fountains, calling them resorts of vice and flirtatious pathways to hell"!

The producer of "Intolerance" is presumably responsible for the explanatory handbook given out at the theater where it is exhibited. I summon him to the bar of public opinion and of truth and fair play!

Has he never read what the Bible says about wine in Proverbs 20:1; 23; 29-35; 31:4-7; Isaiah 28:1-8? He speaks of Jesus as liable to arrest in prohibition states today. That is very clever clap-trap. If he were a better theologian he would know that Jesus, when he "took the form of a servant" entered upon a life which labored under the ordinary limitations of the science and knowledge of his day. He knew not the Copernican system of astronomy but spoke of the sun as rising and setting. He did not know what science has recently revealed about alcohol as an individual and racial poison, but if he had known it, he would have denounced it for he believed in the infinite sacredness of human life. That man alone is true to Him who uses the best scientific knowledge of the Twentieth Century, not the First Century, to rescue humanity wound-

ed and betrayed by alcohol from the selfish exploitation of the liquor traffic.

Look the great American public straight in the eye, Mr. Griffith, and tell them if honestly you believe that there is no essential difference between a soda fountain and a saloon? How "tolerant" are you of an employee who steals your money, or burns down your stage scenery, or poisons your best actors or assaults your children? How "tolerant" then ought the American public to be of a racial poison and a selfish traffic in booze which fills its jails and asylums, corrupts its youth, impoverishes its poor, brutalizes its wealthy and then reaches out its hand even to the injury of a generation yet unborn? When soda fountains do such things, we will not tolerate them either. Until they do, why insult the intelligence of men and women by classing them with saloons?

Mr. Griffith, there are some things of which neither you nor I nor any one else can be tolerant—and among these things are rattle snakes, poison sold as food, the saloon and liquor selling dance hall and the exploitation of womanhood in the protected market of a segregated district.

The sober judgment of a fair-minded and intelligent public on "Intolerance will be that it narrowly escaped greatness. There was a great and masterly conception behind it but the film will not live nor greatly move the world because it is untruthful and unfair, calling light darkness and darkness light. It fails not for lack of power or genius but for lack of moral insight and spiritual vision.

THE LONG BEACH LECTURES ON RELIGION AND HEALTH.

Referring to the article published in The Pacific of Nov. 3, descriptive of the current mid-week services of the Long Beach Church it seems appropriate that further statements should be made from time to time, concerning these unique gatherings.

To these services pastor Henry Kendall Booth has given the name of lectures upon "Religion and Health." Designed originally to extend but three months, so intense is the interest manifested in them by the church and the community, with an average attendance of nearly 500, that the decision has been made to continue them till Easter.

The basic idea of the course throughout is the establishment of complete health of body, mind and soul by a faithful study of hygienic laws, the elimination of distrust and worry and the substitution of positive suggestions of strength and power, and the building up of spiritual life through faith and prayer.

Beneath these visible means of uplift is the deep undercurrent of thought, longing and belief that to the church of Jesus Christ shall come again the realization that the power to heal both body and mind given by the Divine Master has never been withdrawn from his disciples and may again be utilized by them.

These studies have been greatly illumined for the hearers by the use of the wonderfully simple, scientific and reverent volumes written by Rev. C. F. Winbigler, D.D., former pastor of the First Baptist Church, Washington, D. C. (See foot note). Scores of these books have been purchased and are used by attendants upon these meetings.

As previously mentioned the purely physical side of this course of lectures is being presented by local physicians. In early November Dr. W. H. Newman addressed the gathering upon "Health and Food." After describing the functions of the cellular construction of the body, the various elements of foods and the process of digestion, special stress was laid upon thorough mastication and deep breathing. When these two requirements are fully met, it was claimed that 90 per cent of disease will disappear. Assimilation and elimination are the keys to perfect health.

Upon a later occasion Dr. Newman emphasized the paramount importance of "Deep Breathing and the Care of the Skin." Seven hundred and fifty millions of air cells are in the lungs; their function is to produce complete oxygenization, or purification of the blood, and for this deep breathing is indispensable. He could give no better advice to a person living a sedentary life than to inhale through the nose, hold the air a few seconds and exhale slowly through the mouth 100 times a day.

Similar emphasis was laid upon the value of frequent bathing, that the two and a half millions of little sweat glands may perform their offices.

In these narrow limits it is impossible to reproduce even an outline of the wide range of the suggestive benefits of Pastor Booth's addresses. They are comprehensive, concerning physical relations in part, analyzing mental conditions and promotive of their positive improvement, with frequent stress upon the supreme aim of these services, the exaltation of the spiritual. In his own words may be mentioned the objects sought in the midweek services of peculiar character.

"One danger in this period is that in the over-emphasis upon purely spiritual methods, we shall forget the physical, just as ten years ago in the over-emphasis on the physical we forgot the spiritual. But we want to keep our balance, and recognize all these various means by which health may be restored. We are not attempting to deny the existence of disease and suffering; nor to deny the value and need of certain physical methods of healing; but we are trying to divine a little more clearly the mental and spiritual methods of healing. For after all, possibly more than half of the afflictions that come to us are either directly or indirectly the result of wrong mental and spiritual conditions, and to restore equilibrium to our mental and spiritual life is to bring with it restoration to our mental and physical health. This fact certain cults have seized upon and magnified until they have gone so far as to claim this method of restoring balance is potent enough to restore all forms of disorders. Let us stop short of that extreme, and yet recognize these very simple things that help us to be stronger men and women."

Mr. Booth that evening in his address on "Rest and Sleep" said that the gospel of rest can be summed up in the single word. Relaxation. The process of letting go of oneself physically requires definite and purposeful thought, but it can be done by perserving effort.

Insomnia of long standing seems almost incurable, lighter cases are often relieved by physical exercise of the arms and legs. Too frequently mental peace is lacking, some trouble is the cause of unrest. Here faith and prayer find their largest sphere. Direct petitions for deliverence or the mystic communion with the Divine Father will bring the sought for quiet mind.

On another occasion with "Causes and Cure of Nervousness" for his theme Mr. Booth said: Three-fourths of the people here are not living normal lives because they have forgotten or fail to understand some fundamental principles. He characterized as causes certain types of disease, lack of hygienic living, eating, exercise and sleeping, undue use of stimulants, overwork, mental overstrain at the adolescent period often being suicidal, a wrong philosophy of life that vents itself in worry and fretting, and finally lack of vital religious faith. The linking of one's life with God through prayer will bring strength, power and peace.

Foot Note.—"How to Help and Heal Oneself," $1.25; "How to Heal and Help Others" $1; "Suggestion," $2.

Charles F. Winbigler, D.D. These books can be ordered from the author, care of Commercial Printing House, 218 Boyd St., Los Angeles, Cal.

THE SPIRIT OF CHRISTMAS.

By HENRY Van Dyke.

Are you willing to forget what you have done for other people and remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow-men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking whether your friends love you, and ask yourself whether you love them enough to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open — are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem nineteen hundred years ago is the image ad brightness of the Eternal Love? Then you can keep Christmas.

And if you can keep it for a day, why not always. But you can never keep it alone.

A PRAYER FOR CHRISTMAS DAY.

George E. Atkinson.

Night of those who sit in darkness;
Day-star of our peace and hope;
Shine thy light round about us,
Brighten hearts this Christmas Day.

Son of God and Son of Man,
Elder Brother of our hope,
Gift of God for deepening joy,
Gladden hearts this Christmas Day.

Earth-transforming is thy presence,
Fill our lives with joy and cheer,
With the shepherds we adore thee,
Greaten lives this Christmas Day.

Make us sharers in thy Kingdom,
Open eyes to see thy peace,
May we follow thee in service,
Strengthen lives this Christmas Day.

Martinez, Cal.

A LAW OF LIFE.

A Sermon by Jonathan Edwards at the Annual Conference of the Congregational Churches of Washington.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Veril, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth alone, or by itself alone; but if it die, it beareth much fruit.—John XII. 23-24.

The law of life is here revealed. The text declares emphatically, that death is the condition of life, both in the natural and spiritual realm. The Master often took nature, in its varied aspects, to illustrate spiritual truths.

This is but reasonable when we consider that the order of nature and grace, are alike the productions of the same Divine mind and wisdom. Drummond says, that the great need is the disclosure of the naturalness of the supernatural, and the great task of the theologian of the future, is to take off the mask and disclose to a waning scepticism the naturalness of the supernatural.

The last word of science seems to be to make the natural and spiritual, not all analygous but identical. The visible is intended to reveal and make intelligible to us the invisible. In the phenomena of nature are probably found symbols of all truths pertaining to the spiritual world. In the text, the necessity of Christ's death and the result thereof is imaged forth by a beautiful ahd deeply significant law of the vegetable kingdom.

It has been truly said that in the Divine ordinance, of the new growth, springing from the death of the old, we have the most primitive prophecy of the mystery of the atonement. It presents the philosophy of redemption.

Here we are taught that God's method in nature and Providence, to provide sustenance to preserve natural or temporal life, symbolizes His method in His dispensation of grace to bring salvation to a lost world.

Christ takes a fact commonly known and observed in the order of nature, though mysterious in its process, to set forth a fact, not so well known, in the order of grace and salvation, but resting on the same principle. God's plan of providing for man's natural needs is the order of Providence, and God's plan for man's spiritual needs is the order of grace, or plan of salvation.

One deals with man in his relation to this life, which is temporary, the other deals with man in relation to the life to come which is eternal. One provides the meat which perisheth, the other the meat which endureth unto eternal life."

I.

We are taught in the text that,

Death Is The Law Of Life.

Everywhere in nature we find that life proceeds from death. "It is a mysterious and fearful thing to observe how all God's universe is built upon this law, how it penetrates and pervades all nature, so that, if it were to cease, nature would cease to exist."

The grain of wheat dies, and out of death more abundant life is born. The flowers of spring are born from the death of winter. The richest crops are raised on virgin soils, where for centuries dead leaves had been left to rot and molder. The young tree that shoots vigorously finds its life in the rich soil formed by decayed leaves. Myriad forms of higher life are sustained by the death of the vegetable kingdom. These are again sacrificed to provide us with meat to eat, clothing to wear, and beds on which to rest. Each generation of living things arises out of the death of that which has preceded.

In the process of digestion the food perishes in the stomach and we receive nourishment thereby. Though it is not with the wheat or kernell only that death is essential to the future life and increase; yet it was not an accident that Christ mentioned the wheat. It is an evidence of His profound knowledge, yea his divinity that He mentioned the most important seed, the one most necessary to sustain life; the one that perished more effectively than any other seed, and gives out its life more thoroughly to the new.

The occasion which led the Master to use this signifiant and comprehensive symbol or simile is full of interest.

It was the appearance of the Greeks who desired to see Him. They were of the nation recognized as the most distinguished of antiquity for intellectual culture, a race mentally honest, alert and accomplished. Without special revelation they had sought and found much of the knowledge of today, in art, philosophy and theology. In their language we find the entire story of Chrsit's life. This visitation of the Greek delegation to Jesus is the first distinct meeting place of Greek inquiry and Christian truth—the two greatest factors in the world's noblest progress.

Christ looked at these Greeks as the first fruit of the great harvest of His death. It was a token that His glorification, through death, was at hand. It prompted Christ to foretell His death, to declare in a most striking manner, that His glorification was not to come to pass, as most of the people thought, through His miracles which attracted so much attention; they would soon be forgotten. **The supreme act was to be His crucifixion.** With all He could do, and with all He could say, unless He died He would be alone—would not fulfill His mission; but, if He died, the effect would be deep, permanent and universal.

II.

We are taught clearly the

Necessity Of Christ's Death.

Because of the slowness of the mind of the disciples to receive the announcement of Christ's death, there is a double asseveration: "Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth alone, but if it die, it bringeth much fruit."

I know of no better way to elucidate and enforce this vital truth, than by following the analogy of the text. First, **Preparation is necessary before the wheat is sown in the ground.**

In its natural condition the earth is not prepared for hardly any kind of seed except weeds. It is never prepared for wheat without preparation, and the more prepared the better. The prophet Isaiah asks: "Doth the plowman plow all day to sow? Doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place? For his God doth instruct him to discretion, and doth teach him." Isaiah 24-6. The farmer who expects to sow wheat on a piece of land plows it, and often leaves it for a season to rot. Then he has an instrument that breaks the clods, then he harrows it and breaks the clods more and more; he levels it and rolls it. And all is necessary in order to have the best results.

This indicates the necessity of preparation before the Divine seed was sown in the world, or the way prepared for the coming of Christ to seek and to save the lost. Is not the Old Testament to a great extent a history of this preparation?

God's dealings with the Hebrews prepared the way for the coming of Christ. At a time when idolatry was becoming generally prevalent, Abraham was called of God, and separated, and was assured that his descendants should suffer bondage, and subsequently become a great nation. This nation was to be God's chosen people, and through common fellowship in suffering and deliverance, they were to be bound together indivisibly. And the Hebrew nation did become the miracle of history and the wonder of the world. As a people they were prepared by peculiar experiences and discipline to be the conservators of a purer religious worship than the nations around them enjoyed. By miraculous agencies was revealed to them the true idea of God as the Supreme Being. In a marvelous manner, through their wilderness journey, their hardships and captivities, they were taught to appreciate the necessity of God's moral law, and to love and obey Him. Through object lessons there was conveyed to them the principles of holiness, justice, and mercy.

After they had been cured to a great extent of their idolatry, and had obtained true ideas of the attribution of God, the dispensation of shadows and ceremonies passed. Then came the prophetic dispensation, and we find the great prophets warning, teaching and ispiring the people. They predicted the coming of the Messiah centuries before His advent, and gave a delineation of His character, life and death. All was necessary as a preparation for the coming of the God-man to this world. It was also necessary for John the Baptist to preach on Jordan's banks, and to cry in the wilderness "Prepare ye the way of the Lord, make His paths straight."

Neander and others, have shown so clearly how the Jews, by being separated throughout the world, their proselyting spirit, taking with them the idea of the worship of one God everywhere, prepared the way for the coming of Christ religiously. The Greeks, by groping after God through their philosophies, prepared the way philosophically; and the Romans, through their conquests bringing the world under their dominion, the building of public roads and opening the way of communication, prepared the way politically. God took great pains to prepare the way for the coming of Christ for the sake of humanity, that His coming might be most effective. He waited apparently for an opportune time, when peace prevailed for a season.

"But peaceful was the night,
Wherein the Prince of Light
His reign of peace upon the earth began.

No war, or battle sound,
Was heard the world around;
The idle spear and shield were high up hung;
The hooked chariot stood,
Unstained with hostile blood;
The trumpet spake not to the armed throng,
And kings sat still with awful eye,
As if they surely knew their sovereign Lord was by."

The Apostle puts it clear and emphatic: "But when the fullness of time was come, God sent forth His Son, to redeem them that were under the law. For while we were yet weak, in due season Christ died for the ungodly."

Second: **All possible preparation of the ground for the seed is useless unless the seed is sown.**

The farmer may select the best and richest spot of ground on his farm; he can plow and harrow, and work it as thoroughly as possible; if he leaves it at that, and does not sow the wheat, he cannot expect any harvest.

To bring forth specific fruit implies sowing that seed.

"Whatsoever a man soweth that shal he also reap."

So we can say regarding all the preparation made for the coming of Christ; God's dealings with the Israelites, ceremonies and sacrifices, the law and the prophets, all the

preparation through Jews, Greeks, and Romans, would have been useless had not Christ come into the world. It was necessary for Him to leave His glorious mansion on high, to set aside His divinity, and condescend to a level with man. Thus the law and the prophets were fulfilled, and a highway was opened between earth and heaven. We have reason to rejoice that it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world, and that He came to save sinners.

After thorough preparation had been made, when the world was living in expectancy, God became manifest in the flesh and brought our great redemption from above. He who was equal with God, emptied Himself of His divinity, and forsook the courts of everlasting day, and chose with us a darksome house of mortal clay.

The logos, who was in the beginning with God and was God, was made flesh and dwelt among men. He who was appointed heir of all things, by whom also the world was made walked the world doing good. He who was the brightness of God's glory, and the express image of His person, upholding all things by the word of His power, took upon Him the form of a servant. "Great is the mystery of godliness, God manifest in the flesh." He of whom the prophet said shall be called Wonderful, Councilor. The mighty God, The everlasting Father, The Prince of Peace, came and lived among men, and spake as no other one did. He was seen, heard and felt, and the people pointing to Him said: "God hath visited His people." The divine seed was sown by Christ's advent.

In the third place: **Not only must the ground be prepared and the seed sown in it, but the seed must also die, in order to bring forth much fruit.**

"Except a grain of wheat fall into the earth **and die,** it abideth alone, remains solitary and fruitless, **but if it die, it brigeth forth much fruit;** it secures its glory of graceful stalk, tender green and abundant harvest. The substance of the grain, except the germ, is decomposed, and this decomposed substance, constitutes the first nourishment of the tender germ. It is nourished by this until it becomes vigorous enough to derive its support from the soil. As soon as the kernel begins to germinate it begins to die. Nature is symbolic and prophetic; her laws are metaphors. Preparing the ground and sowing the seed are not sufficient; the seed must die. Following the analogy, we are taught clearly, that all the preparation for the coming of Christ, and His advent into the world, the making himself of no reputation, and taking upon himself the form of a servant was not sufficient, it was absolutely necessary for Him to die, in order to accomplish the mission for which he came into the world. The figure is misleading if it does not mean that. If Christ had come into the world and lived as He did, though the most unique life in history; (in purity of character, magnanimity of spirit, inspiring teaching, marvelous miracles wrought, unparalelled,) he would not have opened the way for the Salvation of the world; if He had not died the vicarious death of the cross I do not know of anything taught in the word more clearly and positively than this essential doctrine of the necessity of Christ's death. Christ said: "The good shepherd giveth his life for his sheep. Therefore doth my Father love me because I lay down my life. As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death He should die."

Paul said: "For Christ also hath once suffered for sin, the just for the unjust. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures. For this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the New Testament, they which are called might receive the promise of eternal inheritance. But now once in the end of the world, hath he appeared to put away sin, by the scarifice of Himself."

Peter declared: "Christ once suffered for our sins, the just for the unjust, he bare our sins in His own body on the tree. You were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot."

John bears the same testimony: "He is the propitiation for our sins, and not for our sins only, but also for the whole world. Heherby perceive we the love of God, because He laid down His life for us."

In some wondrous way, Jesus Christ on the cross, took our place—the just for the unjust. He bore our sins. He was made sin for us; and the result is we are loosed from sin; we obtain the redemption, even the remission of our sins; we are brought to God; we are made the righteousness of God in Him. Christ died for us, that death of ours which is the wages of sin.

Christ on the cross for you and me,
Purchased a pardon full and free.

By dying Christ finished the work given Him to do; by dying and rising again, He proved Himself a conqueror over death and the grave. By dying, He fulfilled the predictions of the prophets; "He was wounded for our transgressions, he was bruised for our iniquities." By dying, becoming obedient unto death, even the death of the cross, he opened the way whereby we can be reconciled to God. By dying, he revealed both the righteousness and love of God, and gave to us a glimpse of the interior nature of our heavenly Father, and became the supreme attraction of the universe. By dying, he made the salvation of countless numbers a certainty, for He will see of the travail of His soul and be satisfied."

III.

The text teahes the

Result Of Christ's Death.

"But if it die it bringeth forth much fruit."

Christ had just been riding triumphantly to Jerusalem, and the people took branches of palm trees and went forth to meet Him, crying: "Hosanna, blessed is the king of Israel that cometh in the name of the Lord." The people thought that he was soon to be crowned the king of the Jews, and gain universal recognition through some spectacular achievement. The delegation of Greeks probably thought that he was soon to become greater than any of their great men, and in about the same way. Christ dispels the illusion of the Greeks, that he was to be glorified, not in the ordinary way among men, but in the way of nature's laws; by dying his divine energy would be exerted for all mankind. His glorification would come through self-renunciation." And being in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."

And again: "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, far above principality and power, and might, and dominion, and every name that is named in this world and the world to come."

(a) **The death of Christ is an assurance of the salvation of some.**

It has made possible the salvation of all on the condition

of appropriating it by faith. All are invited; whosoever will may come. The word says that by dying Christ received power from God, to give eternal life to as many as God would give Him. The Father entered into a covenant with Christ that His death would not be in vain. Yea, more than that,

(b) **The death of Christ makes the salvation of many a a certainty.** "Bringeth forth much fruit."

From the kernel of seed that dies in the ground comes many kernels, and as the result of Christ's death a great multitude will be saved. John saw a great multitude which no one could number, of al nations and kindreds, and peoples and tongues, standing before the throne and before the lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne."

The condescension was great, the sacrifice was great, the object was great, the person was preeminently great, and the result must be incomparably and incomprehensibly great. It has already resulted in the redemption of countless millions, who have been taken home to glory, and are singing unto Him who loved them and washed them in His own blood. They have come from the north and from the south, from the east and from the west, and are singing the song of Moses and the Lamb. Millions among the living have been regenerated by the power of His death and are on the way to glory.

But present results are not to be compared to that of the future, when the glory of God shall be revealed in the building up of Zion. The future great harvest of souls is beyond human imagination. What we now see are only indications of what is to take place, as the result of lifting up Christ, and pointing to Him as the Lamb of God that taketh away the sins of the world. The Gospel sound is to go around the world, and the millions of Asia, India, and the Islands of the sea, are to be brought to the feet of Jesus. All the predictions of God's word are to be fulfilled, and Christ's dominion shall be from sea to sea.

As ministers of the Gospel of Jesus Christ, like Paul may we determine not to know even the Savior except as the crucified one. The cross is the center of gravity of the New Testament. We must make the cross the primary central message, if we expect to be used of God in the salvation of souls. We must impress sinners, that like Bunyan's Christian, they can find pardon and release only at the foot of the cross. You have read how the missionaries taught and preached for years to the Greenlanders and others without apparent effect. But when they preached to them the simple story of the cross, the Christ crucified, they were moved, and many of them were converted.

We can plan, and we can teach, and we can preach many things, but if we fail to put the cross in the forefront, to give it priority and precedence over every other proclamation, we shall not have the harvest of souls that we desire. May we realize personally that we are saved through the death of Christ, and by taking hold of Him through faith! It is said that the words on the coffin of that passionate preacher and rare winner of souls, Hugh Price Hughes, expressed the root-faith of his soul.

"Nothing in my hands I bring,
Simply to Thy cross I cling."

With all my heart I want to be able to say:

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers 'round its head sublime.

When the woes of life o'er take me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo, it glows with peace and joy.

A SURPRISE.

Two little stockings hung side by side,
Close to the fireplace broad and wide.
"Two," said St. Nick as down he came,
Loaded with toys and many a game.
"Ho, Ho!" said he, with a laugh of fun,
"I'll have no cheating, my pretty one.
I know who dwells in this house, my dear;
There's only one little girl lives here."

So he crept up close to the chimney place,
And measured a sock with a sober face.
Just then a wee little note fell out
And fluttered low like a bird about.
"Aha! what's this?" said he, in surprise,
And he pushed his specs up close to his eyes,
And read the address in a child's rough hand.
"Dear St. Nicholas," so it began,

"The other stocking you see on the wall,
I hung for a child named Cottie Hall.
She's a poor little girl, but very good,
So I thought perhaps you kindly would
Fill up that stocking for her to-night
And help to make her Christmas bright.
If you've not enough for both stockings there,
Please put all in Cottie's; I shall not care."

St. Nicholas brushed a tear from his eye,
And "God bless you, darling," he said, with a sigh.
Then softly he blew through the chimney high,
A note like a bird's as it soars on high—
When down came two of the funniest mortals
That ever were seen this side of earth's portals.
"Hurry up," said Nick, "and nicely prepare
All a little girl wants when money is rare."

Then, oh, what a scene there was in that room!
Away went the elves, but down from the gloom
Of the sooty old chimney comes tumbling low
A child's whole wardrobe, from top to toe.
How Santa Claus laughed as he gathered them in,
And fastened each one to the sock with a pin.
Right to the toe he hung the blue dress;
"She'll think it came from the sky, I guess."

When all the warm clothes were fastened on,
And both little socks were filled and done,
Then Santa Clause tucked in a toy here and there,
And hurried away to the frosty air,
Saying, "God pity the poor, and bless the dear child
Who pities them, too, on this night so wild."

The wind caught the words and bore them on high
Till they died away in the midnight sky,
While St. Nicholas flew through the icy air,
Bringing "peace and good will" with him everywhere.

—Sarah K. Hunt.

NOTES AND PERSONALS.

At the last communion service in the First Congregational Church of Oakland fourteen persons were welcomed into fellowship.

The Rev. Dr. Van Horn of the First Congregational Church, Oakland, gives Forefathers' Day addresses this week at Palo Alto and Redwood City.

The bazaar of the First Congregational Church of Berkeley yielded the Woman's Association more than six hundred dollars this year. The one held by the women of the First Church, Oakland, netted about the same amount.

The Rev. Dr. John H. Williams, pastor emeritus of the First Congregational Church of Redlands, has been supplying Central Union Church, Honolulu, since the 15th of November. Dr. Scudder began his work with Union Church, Tokyo, Japan, on the first of December.

The names of only two of the seventeen charter members of the First Congregational Church of Oakland are on the roll today—fifty-six years after its organization. The two charter members still connected with the church are Mrs. Mary C. Leonard and Mrs. G. R. Barnes.

Secretary Fisher, who attended the Arizona Conference recently, returns from that state with good hopes for the Congregational work there. During the last year California gave to Arizona two of its valued workers—Revs. C. N. Hand and H. V. Hartshorn, whose fields are Tempe and Prescott.

The next Monday meeting of the Congregational ministers of San Francisco and vicinity will be held on Monday January 8, 1917. At that time Madame Yates will speak on Tagore. Officers were chosen last Monday for the first six months of 1917: The Rev. B. C. Preston of Palo Alto, president; the Rev. Mr. Floyd of the Ocean View Church, vice-president, the Rev. F. A. Bissell of San Lorenzo, secretary.

Sunday, December 10, a registration of the persons in attendance at the First Congregatioal Church of Oakland was made which showed persons present from sixteen different states and from Nova Scotia, Manitoba, and British Columbia. The states represented were: California, Oregon, Washington, Montana, Colorado, Minnesota, Iowa. Wisconsin, Illinois, N. Dakota, Michigan, Indiana, Pennsylvania, Massachusetts, Vermont, Maine. The following named denominations were represented: Congregational, Presbyterian, Baptist, Methodist, M. E. South, Episcopal, Lutheran, German Lutheran, Swedish Lutheran, Swedish Mission, Swedenborgian, United Evangelist, Mennonite, Pentecostal, "Christian," Reformed, Unitarian, Universalist and Catholic. About one hundred churches were represented. Two hundred and three persons who registered were not members of any church.

An effort has been made to get the Rev. S. C. Patterson to reconsider his resignation as pastor of the North Congregational Church, Berkeley. But his judgment is that this is an opportune time for a new pastorate in that church. Mr. Patterson will leave the field in an excellent condition. The resident membership is about 300, and there are 250 persons closely allied with the work. The debt which is about $5,500 is provided for by good pledges. During the seven years that Mr. Patterson has been with North Church about $43,000 have been expended. One thing indicating changes in the field is the fact that there are in the flourishing Sunday-school only two persons who were there seven years ago. Mr. Patterson is not going into the International Y. M. C. A. work on the war front—there being no provision for the financing of that work further than it is now being conducted. Accordingly he is likely to take a church again. We hope that it will be in California. His record here for twenty years has been one of the best.

Central Congregational Church, Brooklyn, New York, is not satisfied to have Dr. Cadman, its pastor, on the Mexican border as chaplain so long and so continuously. When Dr. Cadman on a recent Sunday announced to his congregation which numbered 1800 that morning that by Friday of that week he would have to be on the border again a committee was appointed to go to Washington and interview the Secretary of War. One member of the committee said to a newspaper reporter: "Central Church is not lacking in patriotism; but, we hold the present situation to be wholly unusual. We are suffering from the same lack of management—some charge bad management—that members of the National Guard have suffered for months. There must be other men who can serve as chaplains of the Twenty-third Regiment, at least for the present. What Central Church will do if its pastor at this junction is compelled to go back to the border for an indefinite time, we are at a loss to know. We cannot get another minister now. Speaking not for Central Church but for myself, I venture to say that if such service comes to be usual, churches will be chary about permitting their pastors to become chaplains." The latest information is that the committee was not successful and that Dr. Cadman had to leave for the border.

The Rev. A. B. Patten's resignation as pastor of the First Congregational Church of Sacramento was presented to the church more than six months ago, but was not acted on until last week. Recently Dr. Patten urged that it be accepted. When it was taken up by the Church for consideration there was an almost unanimous vote against accepting it, and this vote was made unanimous at once. When the resignation became known to the public one of the daily papers said editorially: "Dr. A. B. Patten's resignation of the pastorate of the First Congregational Church comes as a distinct shock to that large and growing element in Sacramento contending for and working for better conditions. He has been recognized as a real leader..... The city needs men of the Patten type." It seems that Dr. Patten came to the conclusion that he was merely "marking time" in Sacramento. The daily paper, The Star, makes mention of this and remarks: "In a class with him are five or six other pastors. They, too, we have heard, are disappointed with the results of their work. Our advice to them can best be summarized in the words of Captain Lawrence, who said: 'Don't give up the ship.' There are elements here that would be only too glad to hear of the departure of some of the men who have been striving for better civic and moral conditions." The Pacific has word from Sacramento that the church service last Sunday morning was a notable one — "fraught with more of devout feeling and divine urgency" than at any other time for several years. The pastor has not yet informed the church whether he will continue. Our judgment at long range is that our church at Sacramento should in the most heroic and devoted way set about the building of a new edifice, and by enthusiastic cooperation in the work give Dr. Patten what he craves—"a real live opportunity" for service. Church work, to be successful now-a-days, has to be conducted as business has to be conducted—there must be up-to-date equipment in right location; and much devotion to it to follow.

A PRECAUTIONARY PROVISION.

The First Congregational Church, Oakland, will consider soon a proposed amendment to its by-laws which reads:

'Trustees shall be elected to serve for three years and until their successors are elected and qualified; provided, however, that the board first elected after the adoption of this section shall, at its first meeting, so classify its members by lot that three of those elected shall serve for one year from the date of election, two for two years, and two for three years.

"In adopting the foregoing, the church approves the principle that trustees hereafter elected should not be eligible for re-election within one year, except under extraordinary circumstances."

The provision in the words, "except under extraordinary circumstances," is a wise one.

Churches adopting the rule that trustees and deacons should not be eligible for reelection until one year after the expiration of their term of office have found the rule now and then too restrictive.

The reason for the rule in many churches that trustees and deacons shall not be eligible for reelection until one year has passed is, says Boynton in "Congregational Way", that "this leaves the church free to select, delivers it from the necessity of reappointing one who has not proved himself to be a valuable officer, enables it to drop one on the expiration of his term of office whom it would not choose if free to select, without casting slight on him, and develops material for such service from the younger men and the newcomers."

Evidently there are excellent reasons for the rule. But in some churches it wouldn't work at all—especially in small churches where the material for official place is limited; and many a large church has found itself questioning the wisdom of it when up against it and compelled to leave off of some official board a man who could hardly be spared therefrom for even a year.

INLAND EMPIRE NOTES.

The annual meeting of the Westminster Church was held on Tuesday evening of this week with a satisfactory number of the members present. The reports indicated a year of activity and progress. The church raised over $10,000 for all purposes, over $2,000 for benevolences, and all bills paid up to date. The budget for the coming year was fixed at $11,000. The report of the pastor, Dr. Harper, gave evidence of tremendous activity, 266 sermons and addresses delivered and over 300 meetings attended. Increased efficiency is to be the aim the coming year, and standing committees are to be elected on missions, evangelism, religious education, social service and spiritual life, and the entire membership is to be lined up for definite work along one of these lines. There is general rejoicing on the part of the members of the church that Dr. Harper has declined the state superintendency, and is to continue as pastor. He has recently been elected as president of the Spokane ministerial association.

The last Congregational Alliance meeting was held at the home of Rev. A. J. Baldwin, pastor of the Ottis Orchard and Newman Lake churches. We were royally entertained and several chickens entered the ministry on that day. Rev. Ferris, of Colville, read a carefully prepared paper on "Home and the Religious Life."

Pilgrim church, under the ministry of Dr. C. H. Burdick, has made an advance in its budget this year of 33 per cent, and expect more. There has been great progress during the year in all branches. The Sunday evening service is being solved and everything looks promising for the future.

Secretary Wikoff spent last Sunday at Pullman, and aided in obtaining a subscription of $6,000 for a new church which is greatly needed. He left on Tuesday for Seattle.

Rev. B. C. Preston, of Palto Alto, spent a day or two in the city lately, and preached in his old pulpit at Plymouth church last Sunday morning, and as usual with great acceptance. I regret not being able to meet him.

Rev. L. O. Baird, D.D., of Chicago, has accepted the call as Washington Home Missionary Superintendent, and will be on the field in February. He came to the state 26 years ago as one of the Yale band, and did good work at Pullman, and knows the state very well. He has proved himself a man of fine executive ability and will fill the difficult position successfully. The brethren will give him a hearty welcome.

J. EDWARDS.

Spokane, Wash.

A CHRISTMAS TELEPHONE.

"Ullo, Mr. Santa! Ullo! Ullo! Ullo!
It must be most to Christmas,
and I think you ought to know
About the things we're needing
most. Of course I'd like a doll,
And Percy wants a rockinghorse, and
Charlie wants a ball.

"And all of us would like a lot of striped
candy sticks.
(There's just six boys and girls of us;
be sure to make it six),
And gum-drops; and oh, if you could,
some red and white gibraltars!
I had some once, and half was mine,
and half of them was Walter's.

"But, dear old Santa, don't forget, whatever you leave out,
To put in some surprises that
we never think about;
For in the whole long stocking, clear
down into the toe,
The presents that are the nicest
are the ones you
didn't know"

—Anna Burnham Bryant in "A Jolly Jingle Book."

For The Children.

TOMMY'S CHRSTMAS STOCKING.

Christmas night was closing in, sweet and white above the world. In a thousand homes, by a thousand chimneys, little stockings hung. In a thousand homes a thousand little child-hearts beat with hope and a thousand little faces flushed at the joyful thought of what Christmas would bring.

Tommy sat by the window and looked out at the fair white world, the cold white street and the snow-capped lamp-posts with their eyes of blinking light. Then drawing the soft rug of the window-seat up closely about him he looked over at his one pair of lonely little stockings hanging by the fireplace, and he sighed in happy content.

He was all ready for bed, and mother had let him come down stairs to add a postscript to his Santa Claus letter. Now he was waiting while mother went to attend to the baker's boy.

It was of that letter mother was thinking as she went out to answer the baker's boy, and something in mother's thoughts made a sad little shadow on her face.

Tommy had told mother all the words slowly and she had written them, for Tommy was such a little boy yet, and his letter was a rather long one.

Tommy was the only little boy in this loving family, but then there was a very jolly, best sort of a father, the dearest and most beautiful of mothers, the sweetest of grandmothers, and the most loving of grandfathers—to say nothing of an Uncle Ned and an Aunt Nellie, and lots of now-and-then people, besides the every-day folk.

Yet—and this was what made the shadow on mother's face—in Tommy's letter there was no mention of anyone but just Tommy and what Tommy wanted.

Mother had said very gently; "And now what shall I write to Santa Claus about grandma.

Oh, nuffin.' "

"Let me see. I suppose any message would have to come through Tommy?"

But Tommy was silent.

It was just then that the baker-boy rang.

Mother brought him in and told him to sit by the fire while she took the big packages from his cold hands.

He was a very big boy—so it looked to Tommy—but he seemed a very little boy to mother, and his feet were cold and wet, and his cap was too small, and there were bare spaces between his mittens and his sleeves, leaving his wrists red and chapped.

Mother brought him hot milk to drink and asked him if he was going to hang up his stocking to-night—looking across, as she spoke, at the little figure curled in the soft rug of the window-seat.

But the baker-boy said: "Oh, no, ma'am. Christmas ain't for us kids." And he went out again into the fair white world, which seemed to look colder to Tommy after the baker-boy stepped into it. Mother followed him, and Tommy could hear the murmuring of her voice asking gentle questions, but he could not hear the words.

The baker-boy did look cold, and his shoes were dreadfully old—and Tommy had asked Santa Claus for shoes—red ones. Tommy had no red shoes! It was such terribly cold weather anyway, and probably some big grown person would see that the baker-boy had new shoes.

"Did my little lad care to ask Santa Claus for something for anyone else?" mother asked. "You may leave out just some little thing, you know, and ask for something in its place for some other little boy if you wish."

A queer sort of feeling, uncomfortable and heavy, came in Tommy's chest, and a choky feeling in his throat, and he was silent a minute.

Then he said, with an attempt at cherfulness: "No I guess not Probably all the other boys can write some letters if they want to. I guess I'll go to bed."

Mother took Tommy's hand and led him up to his pretty room with its lovely hangings, its soft rugs, its little brass bed and wide windows.

"Good-night, little son," wsa all she said after he finished his prayers, but Tommy knew mother was disappointed.

He did wish the baker-boy had not come. Everything was so beautiful before that, with the lovely white world and mother's face, and the flickering fire and Christmas eve, and his own two red stockings hanging by the fireplace.

But he did want the red shoes! No, he couldn't give up the red shoes. A big lump was in his throat and a big tear rolled down his face. And then, bescause Tommy was a very little boy and because it was very late for him to be awake, he fell asleep with the tear undried on his cheek.

It was then that the strange thing happened.

Tommy suddenly found himself downstairs in the wide window-seat once more, cuddled down uner the red rug and looking out at the white Christmas world, while the firelight flickered and shone upon the wall.

He turned to look once more at his stockings. Wonder of wonders! There were his stockings, and hanging close beside them were two bigger, longer stockings. They had big holes at the knee and in the toes. He knew them at once for the baker-boy's stockings. It was seeing the big holes in the knees that had first made the lump come in his throat.

His own stockings were crowded to the very top and things were spilling over to the floor, while the stockings of the baker-boy hung limp and empty.

But the very wonderful part of the matter—the part that made Tommy sit up and rub his eyes hard to find out if he really saw aright, was this—all the gifts and toys had queer little heads and funny little legs and wings, and they were talking in little squeaking voices.

"Ho, ho, ho!" laughed the skates, with a soft clashing of mirth. "It is Christmas eve and Santa Claus put me in the wrong stocking. Such fine bright skates were never meant for a selfish boy. I want to go to a boy who lends his toys," and with a flutter of wings the skates rose, sparkling in the firelight, and flew straight to the baker-boy's stocking.

Tommy gave a gasp and held his breath. He could hear the other gifts talking in their pretty piping voices.

"Well, I know this," said a beautiful ball, "one of my brothers was blamed sadly last month for going through a big plate-glass window, and now Santa Claus is giving me to that same boy who threw by brother's ball. Now I may be sent where I am not wanted and be thrown into the mud by some one, as he was, unless I find a safe owner. I think I will follow the skates." He lifted his dainty wings and popped up his funny little head and flew across to the baker-boy's stocking, looking so fat and jolly and lovable that Tommy cried out in disappointment.

"What was that?" said the Jack-in-the-box in a startled tone, trying to pull down the cover and hide himself, and all the toys kept very still for a long time.

Tommy sat still, too, in the window-seat, and hoped that none of the others would move.

There was a beautiful music-box. How he had longed for one! There was a train of cars, a pile of beautiful books, and such a sled!

He leaned forward and listened. The sled was talking:

"I wish Santa Claus would ask us where we want to go. No, I was intended from the very beginning to be given to a little boy who loves to run errands for his mother. There isn't a finer sled in this town than I am. I am broad and light and strong, and just the thing for a boy who loves to carry parcels for his mother, or to give another boy a ride on his sled with him. I think I will just fly over to the baker's boy's stocking."

The sled rose so lightly on its wings that Tommy could scarcely keep from crying out again as he thought how wonderful it would be to ride on a sled with wings!

Why, he could do errands for mother! He had not thought much about it before. He had not meant to be selfish. Was not one gift going to stay with him? Were there any red shoes? Yes, there they were—oh, such dear little red shoes, with tiny wings at the top! Would they stay with him? Or would they fly away as the skates and the sled and the ball had done? Tommy trembled with fear. They were whispering to each other.

"Tommy really does errands for his mother sometimes.

It's only that he doesn't think. And he comes very willingly when he is called, and that, you know, is something to commend," said the right red shoe to the left red shoe.

"Yes, but he has so many pairs of shoes—brown ones and white ones and ever so many pairs of black ones—and the baker-boy's only pair of shoes is so broken that the snow comes in, and we could stretch out so he could wear us," said the left red shoe to the right red shoe.

"But we are so thin, and Tommy was really thinking about asking Santa Claus to give the baker-boy some shoes, and Iam sure he will be a loving and unselfish boy when he learns a little more." This the right red shoe said.

So the little red shoes fluttered there on the floor, one rising and the other pulling his mate back again, for all the world as Tommy's good and bad resolves always fluttered back and forth. Suddenly Tommy stretched out his hands toward the funny shoe-heads and cried out:

"Oh, please don't go flying away all of you to the baker-boy without giving me one chance. I do not need you all. I thought I wanted to give something to the baker-boy, and now I know I do. I want to write my letter over, and I could—oh, the—dear—little—red—shoes—"

But every little funny head had drawn back frightened. Every little voice was still. The fire went down low and the room was very still all but the "tick-tock, tick-tock" of the little cuckoo clock.

But the cuckoo clock was in Tommy's own room, and he was—yes, he was in his own little bed and mother's arms were close around her little boy, and she was saying:

"There, there! Tell mother all about it. What has my little son been dreaming about, and what is it about dear little red shoes?"

Then Tommy looked all around his room with its pretty rugs and soft hangings and little brass bed, and knew that he had been dreaming. And he was glad, very glad, that he still had a chance.

He brushed the tears away and cried out: "Oh, mother, dear, please make it light and get me a pencil quick! I want to write my letter to Santa Claus all over."

And mother knew, as she went for the pencil to write the new, sweet Christmas letter, that while her little son slept the Christmas angel had visited him and brought him a beautiful dream.—Phila Butler Bowman in The Continent.

THE FAIREST GIFT.

If I were Santa Claus I know
  What I would give to every boy,
And every little maiden, oh,
It would not be a painted toy,
It would not be a blushing doll,
  Nor any sugared thing to eat,
The same gift I would give to all,
  And deem the giving sweet.

If I were Santa Claus, and might
  To each child give the gift I choose,
The world would glow with new delight,
  And lose the darkness of its woes,
For I would give to every boy
  And every maiden I could find
The grace to gain unbounded joy
  Through merely being kind.

—S. E. Kiser in Chicago Record-Herald.

If individuals improve, institutions will take care of themselves.

WHEN DADDY LIGHTS THE TREE.

We have our share of ups and downs,
  Our cares like other folks;
The pocketbook is sometimes full,
  We're sometimes well nigh broke;
But once a year, at Christmas time,
  Our hearth is bright to see;
The baby's hand just touches heaven
  When Daddy lights the tree.

For weeks and weeks the little ones
  Have waited on this hour;
And mother, she has planned for it
  Since summer's sun and shower.
With here a nickel, there a dime,
  Put by where none should see,
A loving hoard against the night
  When Daddy lights the tree.

The tiny tapers glow like stars;
  They mind us of the flame
That rifted once the steel-blue sky
  The morn the Christ-child came;
The blessed angels sang to earth
  Above that far countree—
We think they sing above our hearth
  When Daddy lights the tree

The weest kid in mother's arms
  Laughs out and claps her hands,
The rest of us on tiptoe wait;
  The grown-up brother stands
Where he can reach the topmost branch,
  Our Santa Claus to be,
In that sweet hour of breathless joy
  When Daddy lights the tree.

We pray that little orphaned ones
  May have some share of bliss,
Nor when the Yule-tide fires burn
  Their bit of gladness miss;
From our rich store we're fain to send
  Where'er such children be
A present as from friend to friend
  When Daddy lights the tree.

—Margaret E. Sangster.

WHAT THE PINE TREES SAID.

I heard the swaying pine tree speak,
  As I went down the glen;
"Next year," said one, "the wind shall seek
  But find me not again

"I shall go forth upon the seas,
  A mast or steering beam;
On me shall breathe the tropic breeze,
  Above, strange stars shall gleam.

"And I—the ax shall cleave my grain,
  And many times divide;
From my dear brood I'll shed the rain,
  And roof their ingleside."

Then up and spake a slender shaft,
  That like an arrow grew;
"No breeze my leaflets stem shall waft,

No ax my trunk shall hew—

"But tho' a single hour is mine
How happy shall I be!
Young hearts shall leap, young eyes shall shine,
To greet their Christmas tree!"

The candy cane hung on the tree—
It measured a yard and a quarter;
It hung there by its ribbon red
Like a horsey held by its halter.
But soon it fell and broke in bits—
Yet Christmas fun ne'er ceases!
For isn't a candy cane as good,
And better, too, in pieces?

"Ho, for the gifts of the evergreen tree!
They gleam on the bending bough.
What will it be—oh, what will it be,
That the year will bring us now?"

"Happy and gay are we, —
Faces alight with glee;
Christmas is here and the time o' the year
For the gifts of the evergreen tree!"

In lowly hut and palace hall,
Peasant and king keep festival,
And childhood wears a fairer guise,
And tenderer shine all mothers eyes;
The aged man forgets his years,
The mirthful heart is doubly gay,
The sad are cheated of their tears,
For Christ the Lord was born to day!

—Susan Coolidge.

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